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THE MEANING OF OM.

According to the tradition of the Eastern Mysteries, the syllable *Om* is divided into three parts: a-u-m. These three parts stand for the three worlds: *a* for the natural world; *u* for the psychic world; *m* for the celestical world; the fourth, the world of the Eternal, in which these three rest, is symbolized at once by the whole word, and by the silence which follows it. To the three worlds correspond the three bodies: the natural body, the psychic body, and the causal body; — our consciousness being, for the present mainly in the middle of the three, in the psychic body, or emotional nature. The causal body is above birth and death, and guides the personal life in both. Again, the three measures of *Om* stand for the three selves: the animal self, which dwells in the natural body; the human self, which dwells in the psychic body; and the divine self, which dwells in the causal body. Above these is the fourth, the Self of all beings, the Eternal. This Self, with its three deputy-selves, and their three vestures, make up the real seven-fold division of the Eastern mysteries, which is therefore symbolized by *Om*.

But *Om* is more than a symbol or a creed. It is a invocation. The three measures do actually correspond to the three worlds, and re-inforce the mental aspirations which should go with the pronunciation of the word. This pronunciation means the ascent of consciousness from the animal life of the natural world by way of the psychic world of human emotions to the divine life of the spiritual world; and this ascent should be held in mind, and realized in imagination, at each pronunciation of the word. In the East, the

invocation is generally completed thus: "*Om,* earth, midworld, heaven."

The three worlds correspond to, and are the same thing as, the three modes of consciousness: waking, dreaming and dreamlessness. They also stand for this world, purgatory, and paradise, by whatever names these may be called, and thus imply the teaching of the three destinies after death; immediate rebirth, for purely animal natures; rebirth after an interval in the paradise of dreams, for religious natures; and liberation, which escapes rebirth, for the spiritually illumined.

Therefore *Om* is a creed which, in a single syllable, embodies the whole Mystery-doctrine. And, as an invocation, it helps the intuition to call up the single reality which, looked at from various points, appears as the three worlds, the three bodies, the three selves, the three destines after death. It represents the return of the will from matter to the divine. For an invocation is an expression of the will, not merely of the thought or imagination. The instinct that an invocation should have magical effects, is a true one; and all real magic depends on the control of the psychic world by the divine world above it; the control of the personal man by the causal self, who sent him into the world. So that *Om* is really an invocation of the Higher Self, in the old, intuitive language of the earliest race, in which sounds actually correspond in nature to the things they expressed; in which all words were alive. An invocation is an act of the will, as well as of the thought; the thought of what is invoked, and the effort of invocation should go together, as a single act.

ANCIENT AND MODERN PHYSICS.

I.

It is not worth while translating Homer into English unless the readers of the translation understand English.

It is not worth while attempting to translate the occult Eastern physics into the language of our Western and modern physics, unless those who are to read the translation understand generally and broadly what our own modern physics teach. It is not necessary that they should know all branches of our modern physics, in all their minute ramifications; but it is necessary that they should understand clearly the fundamental principles upon which our scientific and technical knowledge of to-day rests.

These fundamental principles have been discovered and applied in the past fifty years—in the memory of the living. They have revolutionized science in all its departments. Our text-books on Chemistry, Light, Heat, Electricity and Sound have had to be entirely re-written; and in many other departments, notably in medicine and psychology, they have yet to be re-written. Our text-books are in a transition state, each new one going a step farther, to make the change gradual from the old forms of belief to the new, so that even Tyndall's text-book on "Sound" is now so antedated, or antiquated, that it might have been written in darkest Africa before the pyramids were built, instead of twenty years ago.

All this change has flowed from the discovery of Faraday that there are two states or conditions of matter. In one it is revealed by one of our five senses, visible, tangible, smellable, tastable, or ponderable matter. This is matter as we know it. It may be a lump of metal, or a flask of gas.

The second condition or state of matter is not revealed by either of our five senses, but by the sixth sense, or intuition of man. This is the ether—supposed to be "matter in a very rarefied form which permeates all space." So rare and fine is this matter, that it interpenetrates carbon or steel as water interpenetrates a sponge, or ink a blotting pad. In fact, each atom of "physical" matter—by which is meant matter in the first condition—floats in an atmosphere of ether as the solid earth floats in its atmosphere of air.

"No two physical atoms touch," said Faraday. "Each physical atom is the center of an etheric molecule, and as far apart from every other atom as the stars in heaven from one another."

This is true of every form of physical matter, whether it is a lump of metal, a cup of liquid, or a flask of gas; whether it is a bronze statue, or a living man; a leaf, a cloud, or the earth itself. Each and every physical atom is the center of an etheric molecule made up of many atoms of the ether.

This duality of matter was a wonderful discovery, revolutionizing every department of science. It placed man in actual touch with the whole visible universe. The ether in a man's eye (and in his whole body) reaches in one unbroken line—like a telegraph wire—from him to the sun, or the outermost planet. He is not separate and apart from "space," but a part of it. Each physical atom of his physical body is the center of an etheric molecule, and he has two bodies, as St. Paul said, a visible physical and an invisible etheric body, the latter in actual touch with the whole universe.

Faraday went one step further. He demonstrated that all physical phenomena come from the chording vibration of the physical atom with the surrounding etheric atoms, and that the latter exercised the impelling *force* on the former. Step into the sunshine. The line of ether from the sun is vibrating faster than the ether in the body, but the higher impels the lower, the greater controls the lesser, and soon both ethers are in unison. The physical atoms must coincide in vibration with their etheric envelopes, and the "note" is "heat." Step into the shade, where the ocean of ether is vibrating, more slowly, and the ether of the body reduces its vibration. "The ether is the origin of all force, and of all phenomena."

(*To be continued.*)

JANAKA KING OF THE VIDEHAS.

(Brhad Aranyaka Upanishad.)

II.

Then Kohala son of Kushitaka asked him, saying: Yajnavalkya, this visible and immediate Eternal, this Soul which is within all, declare this Soul to me.

Yajnavalkya answered: The Soul who dwells within all, is above hunger and thirst, above sorrow, delusion, old age and death; knowing this, the seekers of the Eternal giving up the desire of offspring, the desire of wealth, the desire of the world, set forth upon their pilgrimage; for the desire of offspring is a desire for possessions, and the desire of possessions is a desire for the world; both these desires are the same; therefore let the seeker of the Eternal putting learning away from him, take upon him the state of a little child; then putting away the mind of child and sage alike, he becomes silent; then putting silence and speech both away, he becomes a knower of the Eternal. Through what does he become a knower of the Eternal? Through that by which he grows one with the Eternal. Whatever is other than that, is subject to sorrow.

Then Kohala son of Kushitaka was silent.

Then Gargi the daughter of Vachakna asked him, saying: Yajnavalkya, as all this material world is laid as warp and woof upon the waters,—upon what, then, are the waters warped and woven?

Upon the great Breath, Gargi, he replied.

Upon what is the great Breath warped and woven?

Upon the realms of the mid-world, Gargi, he replied.

Upon what, then, are the realms of the mid-world warped and woven?

Upon the realms of the song-world, Gargi, he replied.

Upon what, then, are the realms of the song-world warped and woven?

Upon the realms of the sun-world, Gargi, he replied.

Upon what, then, are the realms of the sun-world warped and woven?

Upon the realms of the lunar world, Gargi, he replied.

Upon what, then, are the realms of the lunar world warped and woven?

Upon the realms of the starry houses, Gargi, he replied.

Upon what, then, are the realms of the starry houses warped and woven?

Upon the realms of the shining powers, Gargi, he replied.

Upon what, then, are the realms of the shining powers warped and woven?

Upon the realms of the lord of vision, Gargi, he replied.

Upon what, then, are the realms of the lord of vision warped and woven?

Upon the realms of the lord of birth, Gargi, he replied.

Upon what, then, are the realms of the lord of birth warped and woven?

Upon the realms of the Eternal, Gargi, he replied.

Upon what, then, are the realms of the Eternal warped and woven?

Yajnavalkya replied: Ask no further, Gargi, lest thy head fall off; for thou enquirest after a divinity which is beyond questions. Ask no further, Gargi.

Then Gargi, the daughter of Vachakna, was silent.

Then Uddalaka, son of Aruna, asked him, saying:

Yajnavalkya, we were dwelling amongst the Madras, at the house of Patanchala, son of Kapi. His wife was possessed by a spirit. We asked this spirit who he was. He answered that he was Kabandha the Atharvan. He spoke to Patanchala Kapi's son and the sacrificial priests, saying: Son of Kapi, knowest thou the thread whereon this world and the other world and all beings are strung together? Patanchala son of Kapi answered: I know not this, Master. Then he asked Patanchala son of Kapi and the sacrificial priests, saying: Son of Kapi knowest thou the Inner Compeller whereby this world and the other world and all beings are inwardly compelled? And Patanchala, son of Kapi, answered: I know not this, Master. Then he said to Patanchala, son of Kapi, and to the sacrificial priests: Son of Kapi, whoever knows that thread and

that Inner Compeller, he, verily, is a knower of the Eternal, he is a knower of the realm, he is a knower of deity, he is a knower of wisdom, he is a knower of beings, he is a knower of the Soul, he is a knower of all things. And he declared to them that he knew this. If, then, Yajnavalkya, thou drivest away these sacrificial cows without knowing this thread and this Inner Compeller, thy head will fall off.

Son of the Gotamas, replied Yajnavalkya, I do know this thread and this Inner Compeller.

Anyone might say: I know it!—he replied. But as thou knowest so speak.

Then Yajnavalkya spoke: The Breath, son of the Gautamas, is the thread; by the Breath, as by a thread, this world and the other world and all beings are strung together. Therefore when a man is dead, son of the Gotamas, they say that his members have been deserted by the Breath; for they are strung together, son of the Gotamas, by the Breath as by a thread.

This is so, of a truth, Yajnavalkya; declare also the Inner Compeller.

He who, standing in the earth-power, is other than the earth-power, whom the earth-power knows not, of whom the earth-power is the body, who inwardly compels the earth-power, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the waters, is other than the waters, whom the waters know not, of whom the waters are the body, who inwardly compels the waters, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the fire-power, is other than the fire-power, whom the fire-power knows not, of whom the fire-power is the body, who inwardly compels the fire-power, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the mid-world, is other than the mid-world, whom the mid-world knows not, of whom the mid-world is the body, who inwardly compels the mid-world, this is thy Soul, this is the Inner Compeller, the immortal.

He who, standing in the Breath, is other than the Breath, whom the Breath knows not, of whom the Breath is the body, who inwardly

compels the Breath, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the shining, is other than the shining, whom the shining knows not, of whom the shining is the body, who inwardly compels the shining, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the sun, is other than the sun, whom the sun knows not, of whom the sun is the body, who inwardly compels the sun, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in space, is other than space, whom space knows not, of whom space is the body, who inwardly compels space, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in moon and star, is other than moon and star, whom moon and star know not, of whom moon and star are the body, who inwardly compels moon and star, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the ether, is other than the ether, whom the ether knows not, of whom the ether is the body, who inwardly compels the ether, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the darkness, is other than the darkness, whom the darkness knows not, of whom the darkness is the body, who inwardly compels the darkness, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the radiance, is other than the radiance, whom the radiance knows not, of whom the radiance is the body, who inwardly compels the radiance, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in all beings, is other than all beings, whom all beings know not, of whom all beings are the body, who inwardly compels all beings, this is thy Soul, the Inner Compeller, the immortal. Thus far the macrocosm; then the microcosm.

He who, standing in vital breath, is other than vital breath, whom vital breath knows not, of whom vital breath is the body, who inwardly compels vital breath, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in voice, is other than voice, whom voice

knows not, of whom voice is the body, who inwardly compels voice, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in vision, is other than vision, whom vision knows not, of whom vision is the body, who inwardly compels vision, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in hearing, is other than hearing, whom hearing knows not, of whom hearing is the body, who inwardly compels hearing, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in feeling, is other than feeling, whom feeling knows not, of whom feeling is the body, who inwardly compels feeling, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in touch, is other than touch, whom touch knows not, of whom touch is the body, who inwardly compels touch, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in reason, is other than reason, whom reason knows not, of whom reason is the body, who inwardly compels reason, this is thy Soul, the Inner Compeller, the immortal.

He who, standing in the seed, is other than the seed, whom the seed knows not, of whom the seed is the body, who inwardly compels the seed, this is thy Soul, the Inner Compeller, the immortal.

The unseen Seer, the unheard Hearer, the unthought Thinker, the unknown Knower; no other than he is the Seer; no other than he is the Hearer; no other than he is the Thinker; no other than he is the Knower. This is thy Soul, the Inner Compeller, the immortal. Whatsoever is other than he, is subject to sorrow.

Then Uddalaka, son of Aruna, was silent.

Then spoke the daughter of Vachakna, saying: Oh worshipful Brahmans, I in faith shall ask him two questions, and if he shall declare them, then none of you will ever conquer him in declaring the Eternal.

Ask, Gargi! they answered.

Then she said: I ask thee, Yajnavalkya,—just as a warrior of Benares, or of the Videhas, or of the Rajputs, with bow strung and upraised, should stand forth holding two arrows in his hand such as cause much sorrow to the foe, so I stand forth against thee with my two questions.

Tell me what they are, Gargi, he replied.

She answered: Yajnavalkya, what is above the heavens and beneath the earth, and between the heavens and earth, what they call past, present and future,—upon what is this warped and woven?

He answered: Gargi, what is above the heavens and beneath the earth, what is between heaven above and the earth beneath, what they call past, present and future, is warped and woven in the ether of space.

She said: Obeisance to thee, Yajnavalkya, since thou hast answered my question. Prepare, then, for the other!

Ask, Gargi, he replied.

She said: What is above the heavens, Yajnavalkya, what is beneath the earth, what is between the heavens above and the earth beneath, what they call past, present and future, in what did you say this was warped and woven?

He replied: What is above the heavens, Gargi, what is beneath the earth, what is between the heavens above and the earth beneath, what they call past, present and future, is warped and woven in the ether of space.

Well, she said,—in what is the ether of space warped and woven?

This is the Everlasting, Gargi; the knowers of the Eternal declare it to be neither gross nor subtle, neither short nor long, without color, without motion, without shadow or darkness; above the wind, above the ether, without touch or taste or smell, without sight or hearing, voice or mind, without radiation or life-breath, without face or form, without inner or outer. Nought consumes this, none consumes this.

By command of the Everlasting, Gargi, sun and moon stand reverent.

By command of the Everlasting, Gargi, heaven and earth stand reverent.

By command of the Everlasting, Gargi, the moments and the hours, and day and night, and the weeks and months, and the rolling years stand reverent.

By command of the Everlasting, Gargi, of the rivers some roll eastwards from the snowy mountains, some roll westwards, or according to the other points of space.

By command of the Everlasting, Gargi, men offer praises, giving gifts; the bright powers come to the sacrifice, and the Fathers gather round the oblation.

He who without knowing this Everlasting, Gargi, makes sacrifices and offerings, and performs penances, even for many thousand years, all his worship comes to an end.

He who without knowing this Everlasting, Gargi, goes forth at death, pitiful is he; but he who goes forth at death knowing this Everlasting, is a knower of the Eternal.

This Everlasting, Gargi, is the unseen seer, the unheard Hearer, the unthought Thinker, the unknown Knower; for none other is, Seer, none other is Hearer, none other is Thinker, none other is Knower.

In this Everlasting, Gargi, is the ether of space warped and woven.

She spoke, saying: Worshipful Brahmans, you should think it much that you escape from him through your obeisance! For not one of you could ever conquer him in declaring the Eternal.

Then the daughter of Vachakna was silent.

(*To be concluded.*)

SELF AND NOT SELF.

The title of my article may possibly have given some of my readers the impression that I am to speak of the differences between the higher (the eternal) and the lower (the earthly) man. This, however, is not my intention. It has been my experience that it is better not to talk about that which is the highest within us, because at best it can only be an object of aspiration with us. To be able to tell anything about it, in a way which would carry its proof in itself, a man must truly be inspired.

As to us, common people, our higher self can only be an object of aspiration, as I said before—an aspiration which amounts to a prayer: which is a prayer, in fact, the only lawful kind of prayer: that is, a prayer in which we do not beg for anything and in which we can forget our day's turmoil.

Such moments are rare, and when they do come, let us take from them all we can, in faith, hope, endurance, patience and charity, but let us not speak of them. Speaking about them weakens their effect. In our present condition, speech is a great dissipator of energy.

The rare moments of communion with our higher self, with the oversoul, or God, if you prefer the term, leave in us an impression of directness and simplicity, of trueness and wholeness. They are to be remembered, to be treasured, but they cannot be analyzed. They can be a subject of a short poem, but they cannot be made into a lecture. So the less said about them in external matters, the better.

What I meant by the phrase "Self and Not Self," is much more commonplace and yet much more complicated. Also it is perplexing, tenacious, baffling and altogether disagreeable, and we all think we know all about it.

By the above I mean such manifestations of our interior "I," as can be observed always in our every-day life. For it is exactly in such manifestations that the limits of "Self and Not Self" are not at all satisfactorily defined. Yet on the strict and just definition of these limits much depends. By so doing much unnecessary suffering and still more loss of energy would be avoided.

For, as a rule, what do we consider as our real every-day self—that self for which we desire wealth, honors, smart clothes, comforts and new bonnets? Is it something possessing some kind of an established, unchangeable form and substance? Or is it, rather, a tremendous, unfathomable, unaccountable medley of bungled desires, impressions, whims, moods, vague opinions and aspirations; of causes and effects, in fact, which are real only so long as we believe them to be real? I am inclined to the latter view.

Be it understood, I am not preaching the vanity of this world's attractions. I am simply stating facts as I see them. Needless to say that we desire wealth, honors, smart clothes, comforts and new bonnets, not for their own sake at all, but for the sake of the pleasure, glorification or adornment they can bring to our personalities. Yet, in our sober moments we are all well aware that these personalities are creatures of an altogether mythological order. We are well aware that no two persons exist among our most intimate friends, who are entirely agreed as to what our personalities are like. More than this, there are hardly ever two days in succession that we, ourselves, are able to feel quite the same way towards these personalities of ours. Our attitude towards ourselves, our opinion of ourselves, shift all the time. And it is not a question of our real worth, but a question of mood.

All our lives we commit the mistake of taking the aspect, the manifestation, sometimes merely the symptom, the attribute of a thing, for the thing itself. We place the consciousness of ourselves in some more or less exterior condition and then take that condition for ourselves; and we suffer or rejoice acordingly.

I am sure it is quite a common occurrence with everybody to meet girls with new hats on, who look so self-conscious of these hats of theirs that, were you to prick the hat, the girl herself would feel it. You may say that this is an exaggeration, a caricature. Yet listen to this:

A French doctor, Rochas by name, who has made a study of hypnotism, tells of an experiment which he calls *exteriorization of sensitiveness.* Some individual, plunged in hypnotic sleep, has all the sensitiveness taken away from the surface of his physical body and fixed at some distance from it, either merely in the air, or on some inanimate object. The hypnotizer can choose that at will.

In the experiment about which I have read, the object was a glass of water which the hypnotizer had previously held for some time in his hand. The glass was put at the far end of the room; and so long as the hypnotizer held the hand of the sleeping man, that man shuddered at every touch or prick that was made on the glass or on the water.

You may say that could only happen in the hypnotic state, abnormal and unhealthy. Well, I don't know. Sometimes I am inclined to think that the whole of our life is a kind of hypnotic sleep, in which we ourselves, our passions, our mistaken notions are the hypnotizers.

Here is a fact with no hypnotic influence in it at all: I have a friend, a woman of great accomplishments and personal charm. She has nothing to worry her. She is well off, is extremely popular among her friends. Her husband—they are elderly people—adores her with that chivalrous deference which is the envy of any woman. But unfortunately she is one of these overactive people who draw too much on their vitality and live entirely on their nerves. She tells me that there are nights and nights when she has not a wink of sleep, thinking actively and intently about some insignificant trifle—a pin, for instance, which she noticed on the carpet and intended to pick up in the morning. And the throwing of the whole of her present attention into the imaginary picking up of this single pin tires her out much more than if she had picked up a thousand real pins and thought no more about it. In the one case the one pin actually becomes the temporal seat of her consciousness. In the other the thousand pins do not.

"Recurring thoughts," a physician might say, otherwise the slightest, the least harmful form of insanity. Quite so. But how many of us are truly and entirely free from recurring thoughts in one form or another? I hold that the whole of our personality—that imaginary person, for whom we get sentimentally sorry; who is greedy, exacting, egotistical in his very essence; who is capable only of desire but not of production—the whole of that personality is one huge recurring thought. And we shall get rid of it some time or other.

Perhaps you remember a passage in Robert Louis Stevenson's "Inland Voyage," in which he goes canoeing and all his body

saturated with fresh air, his brain lulled to utter inactivity, he keeps counting the strokes of his oars and forgetting the hundreds, "the happiest animal in France?" The sensation of bliss which he describes in this passage lies exactly in the man's freedom from the bonds of his false personality. And in this particular case it was reached by completely getting away from railways, post deliveries, electrical contrivances, newspapers and other pests of our civilized life, and plunging himself into a vast bath of fresh air. But it can be reached in different ways also. An educated man whose nervous system gets run down, whose brain gets overtaxed, seeks blissful freedom from the harassing influence of his false self in laudanum, or morphine, or absinthe. An uneducated man, whose nerve-tissue and brain matter are not fed properly, have not been for generations, finds his freedom in gin or whiskey.

The result can be obtained by large quantities of sunlight and fresh air. Climbing the Alps is just as good as taking a sleeping drug. Yet the complacent, irresponsible, half idiotic state which is the result of them, is only a counterfeit, a caricature likeness of true bliss. But whether in the case of the poor drunkards and their gin poison, or the case of the literary man and his laudanum, or even the case of Robert Louis Stevenson and his fresh air potion, there is always the same drawback.

The freedom from the bonds of personality obtained artificially, brings terrible reaction in some cases, and in all cases it does not last. Sooner or later the desirable effects will go, and the man will once more find himself confronted with the harassing presence of his "dweller on the threshold," whom he will not find diminished in strength either.

Yet there is a way to get rid of the eternal nightmare of our greedy, our exacting, our ever-demanding and never-producing personalities. And this way consists, as I have tried to point out before, in strictly defining the limits of our "Self" and "Not Self." That work everybody must do alone. Because, to be lasting, this work must be done by every individual, not only independently, but also differently, acording to his temperament, his affinities, his atavism. And once you have established these limits in your own hearts, hold fast to them, do not let go, though the temptations and even enticements to do so are ever so many and ever so alluring.

As a mere suggestion, here is a definition of the only true and lasting self we can possibly form any idea of just at present.

It is that inner feeling of ourselves, within ourselves, which never changes, which is always the same, in pain or in pleasure, in work or repose, alone or in a crowd. It is that interior unshakable conviction of "I am I" which never really forgets the true value of things, which never loses consciousness entirely, even in sleep. It is the ever-wakeful observer; the judge; the chooser, who not only always knows the difference between that which is dearer, pleasanter, sweeter and that which is *better,* but who also will ultimately force us to choose the better rather than the dearer and so to throw the whole of our life energy on the side of that which is everlasting as against that which is temporal.

ETHICS OF BUSINESS.

There are two methods of success in that field of activity which the genius of the day calls business.

By the Right Hand Path, White Magic. "Strait is the gate and narrow is the way which leadeth unto Life."

By the Left Hand Path, Black Magic. "Broad is the way that leadeth to destruction."

There are no intermediate ways.

Success by the Right Hand Path demands the highest aspiration, renunciation of the personal self, and constant and unremitting effort to live the higher life. No mixing of motives can stand. The higher attributes of soul, the Higher Self, has been appealed to: each judgment and each act assumes responsibilities belonging to the conscious knowledge of right and wrong. Mistakes, from ignorance, now pay the penalty of infringed laws, but error of omission or commission, where right and wrong are recognized, must pay the penalty of ignorance and more, for it must pay the moral and the spiritual penalty as well; these latter are higher and deeper and hence more vital, forceful and lasting, and are commensurate with the height of the aspiration and of the higher plane of consciousness on which the Ego or entity manifests.

When on this Right Hand Path, mixed motives enter, then all the good, or progress, or upward spiritual way which had gained, is, in a certain sense, switched off to turn to harm and evil. This harm and evil is arithmetically proportionate to the advance or aspiration made before, and the fall and penalty accruing, must equal them in scope and force.

To him who journeys on the Right Hand Path come added power, wider and wider fields of knowledge and new springs of force, but with each step, and each new power, or force, comes its corresponding responsibility. He has climbed the Path, he has won the right to use this knowledge and this force. His right of choice is always free: yea, more, he needs must choose at each and every step. His passage on the way is checked like the escapement of a clock, each footstep ticking "Choice." And at each move success depends upon unchanging motive and the care with which each

thought, each judgment and each act are weighed and made to balance the motive.

Success, the highest and most complete, lies within this Path, since aspiration, aim or motive, here, are highest. The greater the success attained, the greater grows temptation to change the motive from renunciation to the aid of self.

Yet in changing, failure follows.

Success by the Left Hand Path is equally attainable. It is quicker of fruition than by the Right Hand Path. The road is broad and easy; there are no barriers, no steep and rocky climbs. It points to self and makes it the goal. The motive is the building of a temple for the self. It conceives and plans, it judges and acts, to soften and improve environments and all that helps to vitalize or preserve the animal man, the man, for whom the only manifestation of life is sensation. Each effort made finds the basic motive in the self; to aid another is to expect reward; to benefit a friend is for repayment; to crush an enemy for injury done, retaliates in kind. Here, all motives in effect, may be reduced to benefits of self.

When on this Left Hand Path all motives are for self, success is sure to come. Ten thousand cases stare us in the face: the business world exists and thrives, yet it surely lives for self alone. The honest man is crushed and driven into ruin by rogues and thieves. History is made of names of great ones whose lives were crowned with personal success; how spare and poor would it all seem if from its pages their deeds and names were scratched. They never called upon their Higher Self: had they but done so, many folios would have never felt the printer's ink.

When on the Left Hand Path mixed motives enter, failure follows. Let him who chooses such a course steer clear of aspiration and all that tends to lift him up above his personal self. The good he seeks to do unfits him for his selfish tasks. If he should aid a friend without expecting, or desiring, a return, his friend will shun or spurn him. Unless he changes the basic motive of his life, leaving all, and, seeking none for self, calls upon his Higher Self resolutely, no peace can come to him. As aspiration mounts, his troubles grow and failure follows failure.

Either Path, if closely followed, leads ever to success. The Left Hand Path, Black Magic, is for the self and builds and rules the transient world. The Right Hand Path, White Magic, transcends the self, and builds the Immortal Man and rules the Eternal Real.

KARMA: WORKS AND WISDOM.

(By Charles Johnston; to be had from the author, Flushing, New York; price 35 cents, cloth 60 cents.)

"What is Karma?"—do you remember how often we all have asked this question, at the beginning of our theosophical career? And do you also remember how unsatisfactory, even dissatisfying were most answers you got?

Naturally and unavoidably so. For the cause of this unsatisfactoriness lies in a factor, often overlooked, yet always existent in all human intercourse. To use a figure of speech: a sculptor asks *in shape* and a painter answers *in colour*. Two people seldom speak the same language even if it so happens that neither of them ever knew any other language but the English, or the Chinese, or the Russian.

The questioner asks his questions, according to his temperament and his lights, oftenest of all according to his present mood or need. Yet he is answered in accordance with another man's temperament and mood. Hence the ever recurring discrepancy between the question and the answer.

The answer will be satisfying and to the point only when it is given in the same spirit with the question, when the mood, the point of view and the lights of the two men coincide exactly. Yet we can hardly reasonably expect such a thing before both, or at least one of them learns how to shake off, at any given moment, everything irrelevant, everything unsympathetic, everything narrowly personal, so that the question be asked and the answer be given from the same point of view, and in the same spirit. This of course necessitates so great a sympathy, so direct a perception and so complete a sensitiveness, that when we actually become capable of them there will hardly be any use for questions, as we all will be able to know directly and independently just as much as anybody else.

Perfect harmony between him who asks and him who answers is truly an ideal state of things dimly looming in the remote future.

In the meantime when you want to know something the best plan would be to get acquainted with all authentic sources and reliable authors who deal with the question your attention is engrossed

with. Perhaps they will not all immediately supply you with a ready made and satisfying answer, but they certainly will prove a most serviceable and adequate whet-stone on which to sharpen your own wits.

"What is Karma?"

This question is exhaustively dealt with by Charles Johnston, in his latest little book, which saw the light only one of these days under the tempting title of "Karma: Works and Wisdom."

With his usual erudition and directness of expression, Mr. Johnston endeavors in his book to go into the exact meaning of the word "Karma" in different epochs, at different stages of the development of religious and philosophic thoughts in India.

Karma in the Upanishads, Karma in the Bhagavad-gita, Karma in the later Vedanta, Karma in modern Theosophy—such is the order of Mr. Johnston's discourse. There also is a chapter in which Mr. Johnston draws a comparison between Karma in the Book of Manu, that despotic and unrelenting legal code of ancient India, and the no less despotic and unrelenting Leviticus of the Hebrews. Saint Paul and Shri-Shankara-Acharya are made to shed light on each other. Finally, there are eight good pages of pure, unadulterated Bhagavad-gita translated straight from the original Sanskrit and giving the whole of Krishna's teaching on Karma.

We cannot do better than quote from *The Lamp's* review: ".... this is a performance fully worthy of the author's reputation, and there is no other writer on Theosophical subjects who has the same ability, not only in literary quality, but in scholarship, in lucidity, in earnestness and insight. This essay, the fifth chapter of which is worth many contemporary volumes, should have as large a sale as The Memory of Past Births," to which it is in a sense a sequel.

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2d. The study of ancient and modern religions, philosophies and sciences.

3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

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"To all men and women of whatever caste, creed, race or religious belief, who aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

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